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and

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lume LXVII, No. 15 January 10, 1958 Twenty-Five Cents

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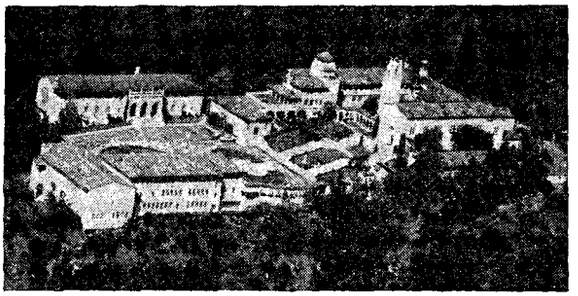

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THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

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Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Published weekly, printed and copyrighted 1958 in the U. S. A. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y. MUrray Hill 3-9685.

U. S. and Canada, $8 a year. Foreign, $10. Single copies 25c

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-FOURTH YEAR OF PUBLICATION

week by week

AN OPPORTUNITY FOR PARTNERSHIP

IF THE MILITARY and political decisions reached at Paris hardly measured up to the hopes of the American delegation, the NATO meeting did open up new possibilities for an economic collaboration that could have sweeping effects. This would constitute an important part of the stiffening of the free world's defenses at a moment when the Soviet Union is recharging its own domestic industrialization and expanding its penetration of the underdeveloped nations.

What are the most feasible means of strengthening the NATO alliance and the free world economically? The progress of the European coal and steel community supplies one of the answers, and it is one devolving little upon the United States. But when the area of trade is widened, American business interests do become more directly concerned. An instance of this occurs in South America, where renewed trade relations with Europe are growing for a variety of reasons, from cultural affinities to better credit terms. Desire for greater independence from the United States must also always be taken into account. Moreover, South America is a target for Soviet penetration, as is illustrated by the Russian offer to supply the equipment needed by state-owned and -operated *Petrobras* to make Brazil self-sufficient in petroleum. Argentine and Chile are said to be Soviet targets for similar agreements. Is it not clearly in the common interest to have the resources of the unindustrialized nations in the Western hemisphere developed with the help of the free world.

This question, with a varying degree of urgency, applies to other areas. Robert Marjolin, one of the participants in a recent symposium of the Committee for Economic Development, pointed out that "Europe and North America are part of a world where the great majority of the people are sunk so deep in poverty and degradation that they cannot humanly feel any friendship or community of interests towards nations which have crossed the borderline of adequate food and well-being."

It is worth mentioning that this symposium, in which some fifty eminent men from the free world participated, was not concerned with NATO directly but sought answers to this question: "What is the most important economic problem to be faced by the United States in the next twenty years?" Over a third of the answers said that better distribution of the world's wealth through foreign aid was the primary American problem; the other answers were scattered.

ALL THIS comprises the background for the deliberations on the subject of the new Congress, where local and party pressures bring other elements into play. One of the great disappointments about the Paris NATO meeting was the lack of any really new and inspiring concept. A full-scale NATO economic development program might qualify as the very means to solidify the alliance and attract the neutralist world, but the Congressional obstacles are many.

Dissatisfaction with things as they are is general. It is the Administration which suffers the blame, and the Administration is scheduled to lead the fight for such things as a five-year extension of the Reciprocal Trade Agreements Act, increased federal expenditures for foreign aid (as well as for armaments) and perhaps for higher taxes.

Prominent among the Democrats who will be making the most of public dissatisfaction are the Congressional representatives of such interests as the textile, oil, and mining industries. These men can be expected not only to oppose the Administration on freer trade in general but to strive to their

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utmost—and by gentlemen's agreements—for higher tariffs on specific commodities regardless of the effect on Japan, Chile or other free world countries. Only the two dozen or more Congressmen grouped around Eugene McCarthy (Dem., Minnesota) give evidence of vigorous support for the enlightened economic policies made more urgent by the loss of American military superiority.

Seldom has a clash between important private interests, involving a great many citizens, and the more comprehensive national interest stood out more clearly. The American people, startled and aroused by the sputniks and other disquieting evidence, stand ready for change; they are amenable to measures clearly demonstrated to strengthen the NATO alliance. It would be truly tragic if the Administration and Congress were to fritter away this unparalleled opportunity to strengthen the various components of the free world.

THE GAITHER REPORT

THE PRESSURE on the Administration to release at least key portions of the Gaither report continues to mount. As most people know by now, this report is the latest in a regular series of studies on the relative power of the United States and the Soviet Union, carried out for the information and guidance of the President and the National Security Council. Such reports are always filled with highly secret information, and apparently this one is the most explosive of them all.

The Gaither report is said to establish that the Soviet Union has already achieved military superiority over the United States or will soon do so. This superiority is primarily due to the fact that the U.S.S.R. possesses intercontinental ballistics missiles, while the United States does not. The Soviet Union is said to have something like five hundred submarines armed with atomic missiles, capable of destroying U.S. population and industrial concentrations in a wide area along our coastline. It has already established bases for medium-range missiles which challenge our forward airbases abroad. In addition, the Russians have achieved a general scientific breakthrough and are moving ahead very rapidly on many other fronts.

Writing recently in the very pro-Administration N.Y. *Herald Tribune,* A. T. Hadley reported that some members of the Gaither committee became physically ill when they realized the extent of the Russian military superiority, two of them with heart attacks. In the same newspaper, Stewart Alsop quoted this description of his work by one member of the committee: "I felt as though I was spending ten hours a day staring straight into hell"—that hell being the prospect of a world militarily dominated by the Communist nations. All this makes grim reading. And because it does, and because the Gaither report deals with the whole question of national survival and world freedom, Mr. Hagerty's effort to play it down is unlikely to succeed. By its very nature, the Gaither report is in a class by itself. Certain portions of it will undoubtedly have to remain secret, and much of it will clearly be highly embarrassing to the Administration. Nonetheless, the President should now order as frank and full a disclosure of its findings as possible. The Russian leaders know where they stand; it is time to let the American people in on the secret, so they may know what must be done.

THE MISSING CATHOLIC INTELLECTUALS

FATHER John J. Cavanaugh, C.S.C., former president of Notre Dame and now director of the University of Notre Dame Foundation, made the newspapers recently by citing statistics to prove the low estate of Catholics in American intellectual affairs, and urging "a renaissance of respect for culture and scholarship" among Catholics.

What Father Cavanaugh said, to members of the John Carroll Society in Washington, is no longer new or startling. Monsignor John Tracy Ellis said much the same things some time ago, in his "American Catholics and the Intellectual Life," as did Father Gustave Weigel, S.J., and Martin Svaglic in these pages. But Father Cavanaugh added his own considerable prestige to the critics of Catholic education; he offered still more evidence, if any were needed, to support the thesis; and he couched his observations in dramatic and compelling terms.

Citing the grave disproportion between Catholic population figures and the number of Catholics recognized as leaders in their fields, Father Cavanaugh asked, "'Where are the Catholic Salks, Oppenheimers, Einsteins?"

That Father Cavanaugh has said these things is encouraging. It is a further sign of hope for the future of Catholic education and Catholic intellectual life. But his remarks have drawn forth a number of "refutations," and the nature of these replies is, it must be admitted, not encouraging, nor likely to hasten the "Catholic triumph in scholarship and leadership" which Father Cavanaugh hopes to see.

Commenting on Father Cavanaugh's talk, the

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Very Rev. Robert J. Slavin, O.P., president of Providence College, deplored such "attention to defects in Catholic higher education" on the part of "a few self-appointed Catholic critics." We are sorry that Father Slavin dismissed the problem so easily, that he would not meet the "critics" on their own ground. That the critics are few is neither surprising nor relevant to a consideration of their ideas, we submit, and their ideas are based on incontestable, and uncontested, facts. As for such critics being "self-appointed," we have yet to hear of their being appointed by anyone else.

Another "rebuttal" of the criticism of Catholic nonparticipation in our intellectual life was furnished by the Brooklyn *Tablet*. The *Tablet* seized upon Father Cavanaugh's question ("Where are the Catholic Salks, etc.") and demonstrated that it had missed the point entirely by asking scornfully, "Where Are Catholic Atheists?"

It is ironic that the closed mind, parochialism and suspicion of learning attributed to Catholics by critics outside the Church are revealed unconsciously in the *Tablet*'s repudiation of the charges. When the *Tablet* asks, triumphantly, "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" and dismisses "secular standards" of scholarship, it is furthering the erroneous, and crippling, idea that intellectual perfection is opposed to spiritual perfection, that Catholics choose the better part by turning their backs on learning. Father Cavanaugh's question tries to make it clear that there need not be, and must not be, such an opposition and such a choice. As he said, "Where are the Catholic Salks, Oppenheimers, Einsteins?"

THE POPE'S CHRISTMAS MESSAGE

IN HIS NINETEENTH annual Christmas message, Pope Pius XII once again addressed a world torn with dissension and fear. In contrast, the Pope stressed the ideal and laws of harmony and offered a counsel of hope. At Christmastime, when men again celebrated the entrance of the Divine Word into history, the Pope recalled the assurance offered by the newborn Christ.

In his three-part address the Pope referred to Christ as first, "the comfort of those who bewail discords and despair of peace and concord in the world"; second, "the pledge of peace and concord in the world"; and third, "the light and way for every attempt of the human race to establish peace and concord in the world."

The Pope referred to those who are so discouraged by the discords of the world that they lapse into a total pessimism. The deeper causes for this pessimism, the "indifference for another's right to life," a "contempt for human values," the "lowering in tone of true civilization," are the result of man's incomplete grasp of reality. And the bondage to nature which man once felt because of his ignorance and weakness is now being replaced by pressures resulting from technological advances. But the pessimism is unwarranted, for man's work has been freed from slavery by man's Creator.

The Pope then turned to the problems which press most uncomfortably upon the minds of men everywhere today: the development of new armaments, the competition between nations, the economic strain of increasing defense expenditures. "The divine law of harmony in the world strictly imposes on all rulers of nations the obligation to prevent war by means of suitable organizations, to reduce armaments under a system of effective inspection, and to deter whoever should aim at disturbing the nations which sincerely desire it."

To preserve the peace there is a mutual responsibility and dependence among nations, said the Pope. "We have endeavored more than once in times of crisis, with warnings and counsel, to strengthen that mutual dependence, and We regard it as a special task imposed by God on Our Pontificate to forge between nations the bonds of true brotherhood. . . . Peace is a good so precious, so productive, so desirable and so desired that every effort in its defense, even with reciprocal sacrifice of legitimate individual ambitions, is well spent."

These few quotations cannot, of course, even sketch all that is contained in the Pope's clearly developed address. They can, however, suggest his concern that the rapid technological progress of our time be made in cognizance of the order and harmony which should prevail and which men of good will should regard as a basis of action.

In this issue Father Edward Conway discusses one area where scientific progress is changing the lives of all men—the conquest of outer space.

The problems involved in our exploration of outer space obviously fall under the survey of the Pope's comments. Indeed, considerations such as Father Conway's are needed if the counsels of the Pope are to be effective. Only if such careful considerations keep pace with scientific advances will we be able to anticipate a future less rent with fear and distrust than is the world today; only then will we prepare for the harmony and order of which the Pope spoke.

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Outer Space and Peace

Before we have succeeded in imagining, much less comprehending, the problems of the hydrogen age, we have been rocketed into yet another age—the age of space

by EDWARD A. CONWAY

IN THE NATION-WIDE confusion during the early days of December, two noteworthy anniversaries were generally overlooked. On December 2, 1942, the world's first atomic pile was activated in Chicago. On December 8, 1953, President Eisenhower personally invited the United Nations to establish an International Atomic Energy Agency in the hope of "finding the way by which the miraculous inventiveness of man shall not be dedicated to his death, but consecrated to his life."

Even in 1953, this hope was pale and dull. It was all that was left of that bright and shining hope that the invention of December 2, 1942, would be an unmixed blessing, that hope embodied in the so-called Baruch Plan for an International Atomic Energy Authority. No anniversary date can be assigned to the fading of that hope—and perhaps it is just as well. We have found enough wailing walls. Yet it might help us avert the need for yet another if we paused to ponder the history of the President's 1953 proposal, and especially the circumstances in which he made it.

On December 8, 1953, the world had not yet adjusted itself to the novelties of the atomic age. Yet by that time it was well advanced into a far more perilous period—the hydrogen age. Although Mr. Eisenhower spoke solemnly of "the awful arithmetic of the atomic bomb," both the United States and the Soviet Union had already tested hydrogen bombs. The miraculous inventiveness of man had already raised the digits of nuclear destructiveness to the thousandth power.

Also, and largely because both nations had been racing toward this thermonuclear goal, disarmament discussions in the United Nations had become deadlocked. A staff study prepared for the Senate Disarmament subcommittee says the President's proposal was prompted by "the stalemate in disarmament negotiations, despite rapid developments in nuclear weapons." And Secretary Dulles, seeking ratification of the statute of the international agency which finally resulted from the President's proposal, told the Senate Foreign Relations Committee last May: "For seven years the Soviet Union has blocked any progress by its refusal to accept atomic inspection and control. No way had been found to break the impasse. In this depressed climate the President's proposal for an atomic energy agency for peaceful purposes came as an inspiring concept. It was acclaimed throughout the world."

If the climate was depressed four years ago, it is nearing its nadir now. And the cause is easy to find.

IN FOUR SHORT years the wheel of life, turned furiously by the weaponeers, has come full turn about and placed us in a situation which, while remarkably similar, is infinitely more foreboding than that in which the President rose to ask the uranium-rich nations "to serve the needs rather than the fears of mankind." Before we have succeeded in imagining, much less comprehending, the problems of the hydrogen age, we have been rocketed into yet another age—the age of space. We air-breathers shudder as we peer into space, for we know apallingly little about its vasty reaches.

And as to disarmament, most of us sense, though we may not have reasoned it out, that another disarmament deadlock is developing, even as the military technologists step up the pace of what Pope Pius has already called "the race to the abyss." Small wonder we near the nadir of depression.

If anyone doubts that disarmament is due to go into another deep-freeze, a moment's reasoning should convince him. The Russian intransigence in the U.N. from 1946 to 1953 stemmed from a fierce determination—in the name of national security, of course—to "catch up"

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with the United States in nuclear weapons. (They did so under cover of the longest filibuster in the history of the world.)

The Soviet Union, for reasons too obvious to need mention, can hardly be expected to agree to any disarmament scheme now that would threaten its new position. But something new will be added, nonetheless. The United States will help to develop a new deadlock.

It is only realistic to assume that the United States will neither propose nor accept any plan that might freeze the present imbalance of power. And we must assume that this attitude will continue (three, four, five years?) until we have reached at least parity of military power with the Soviet Union. Any other assumption seems utopian, considering the clamor for "catching up" and the frenzied preparations to do so. These cries come loudest, of course, from the physical scientists recently returned from Coventry, and from the generals and politicians afraid of being sent there; the political scientists are silent, as they were, *teste* Yale's Professor Lasswell, in the early days of the atomic age. The official who questioned the wisdom of these demands that we catch up or who suggested any sort of U.S.-U.S.S.R. weapons moratorium, would probably be banished much farther than an academic oasis in New Jersey.

We should not need to walk all the way down a dead-end street before seeing and admitting it is blocked. This sort of pragmatism has governed much of our disarmament policy in the past. Until the 1955 Geneva Conference, for example, the United States clung to the modified Baruch Plan, with its insistence on inspection to detect illegal possession of nuclear weapons. The dead end involved here, the technical impossibility of finding hidden nuclear weapons, should have been discerned and admitted soon after the Russians began building their own A-bombs, back in 1949. If we repeat this pragmatic approach now, if we refuse to see the inevitable new disarmament road-block and refuse to admit that it will remain until the United States has caught up (or been blown up), we will waste those "catching up" years which could be devoted to searching out other paths to peace.

Essentially, that was what President Eisenhower was doing in his address to the U.N. Assembly on December 8, 1953. The path he pointed out did not parallel disarmament planning, in the way most peace-planners say political settlement should. It might be said to start as a mere trail further back-county, and to lead into the thruway of disarmament. Mr. Eisenhower seemed to be saying that if the nations could learn to cooperate in using the atom for peace they might one day agree to cooperate in banning its use for war.

Dean David Cavers of Harvard has noted that in this matter President Eisenhower's reasoning returned full circle to the philosophy of the Acheson-Lilienthal proposal of an International Atomic Energy Authority —before it was corrupted by Bernard Baruch's "condign punishment" clause. The authors of this proposal had envisioned the Authority as a means of "stirring the constructive and imaginative impulses of men, rather than merely concentrating on the defensive and negative." Could they have had another vision—of NATO in 1957?

Standing as we do on the brink of space, and facing as we do another disarmament deadlock, under cover of which East and West will vie not only for missiles and atomic-powered planes and submarines, but for space-weapons as well, should we not seek some *passable* path?

Is there nothing "constructive and imaginative" remaining for us to do? Must we stand at the edge of space, passive and palpitating, until the heavens are filled with the hurtling ceramo-metallic monsters?

It is bitterly true that we are running out of choices. But one, in view of the fact that our circumstances are so similar to those of 1953, fairly pleads for exploration. The United States could call upon the nations of the world to form another international agency, similar in structure and motivation to the atomic energy agency just organized in Vienna—this one dedicated to the joint exploration and exploitation of space for peaceful purposes.

SOMEONE must make this move eventually. Why not the United States, as soon as the official planners agree on its feasibility? For any number of reasons, our country needs to take some dramatically affirmative action soon.

During the closing days of the last U.N. Assembly a significant exchange occurred between the New York *Times* and Sir Leslie Munroe of New Zealand, president of the General Assembly. In an editorial on December 5 the *Times* observed that "technological progress toward space travel has left far behind the development of institutions needed to cope with the consequences of that progress." After listing some of the problems the space age presents, the *Times* continued: "Fortunately, the organization exists for considering and deciding these problems in the spirit of international cooperation for the good of all nations. That organization is clearly the United Nations. *The hour is growing late* for reaching international agreements on the obvious problems that arise with man's growing progress into space." (Emphasis added.)

In a reply dated December 6 and published in the *Times* on December 10, Sir Leslie said: "I believe that the near future will see us [the U.N.] proceeding, whether out of necessity or free choice, along the lines I have suggested. Failure to do so would surely lead to spatial anarchy and render futile all the advances in science we are witnessing today." On the next day, how-

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ever [Dec. 7], Sir Leslie announced at U.N. headquarters, according to the Associated Press, that the "Assembly will have to consider control of sputniks and missiles next year, probably before the start of its regular session [opening] September 16."

If this is what Sir Leslie means by the "near future" it must be said that his future is not near enough. His timetable is entirely too leisurely—and in the case of missiles, completely out of date. Recent revelations about the stage missile competition has already reached show that even the Twelfth Assembly would have found it too late to do anything about their control.

As to all manner of spacecraft, Sir Leslie's timetable is not adjusted to what the late Herbert Elliston of the Washington *Post* used to call "these detonating times." The race for space is speeding up, and no one can tell how far the contestants will have gone by the time Sir Leslie's "near future" comes around. If only half of the reports of stepped-up space programs on both sides are true, to defer even discussing the possibility of an agency for the peaceful use of space until next fall might mean losing the chance to save space for peace.

This danger is real because of what the technologists call "lead time"—the time that intervenes between putting an idea on a drawing board and actual production of the "hardware." The Soviet Union, for example, is said to use two years less lead time than the United States in production of long-range bombers. The same phenomenon is found in social planning, including the establishment of "international institutions." Thus the lead time between the President's proposal of the I.A.E.A. and its actual operation next year will be well over four years.

Sir Leslie's timetable is unrealistic for another reason, perhaps even more compelling. Unless the possible peaceful uses of space satellite vehicles are soon emphasized, even dramatized, these craft will become fixed in the public mind as exclusively weapons of war. Already, in this country at least, this attitude is far developed. The phrasemakers of all our communication media are taking care of that, aided and abetted by the generals, the engineers and the headline-hunting politicians. "We are in a war of science," "a race for the military conquest of space," and so on. The so-called Pentagon bias dominates whatever space policy we have. Typically, the new Advance Research Project Agency, set up to handle "all new developments in space vehicles, platforms, etc." has been placed under the Pentagon.

Have we already forgotten what happened in the case of atomic energy? Early in the atomic age it became fixed in the American mind as a war potential. During the ten years that followed its production, ninety-five per cent of our atomic expenditures were devoted to the development of atomic weapons. It took the President's 1953 address to begin, at least, redressing the balance.

For these reasons, I believe that the United States should initiate action as soon as it is prudently possible. As soon as official studies establish the feasibility of an international space agency, therefore, I suggest that the United States call for a special session of the U.N. General Assembly. Then the stage would be set for another appeal by President Eisenhower, this time for the formation of an International Space Agency.

THE PRESIDENT'S preparation of this address on behalf of an International Space Agency would present few problems. Indeed, if he were not averse to indulging in a *tour de force,* he could use most of his 1953 text, simply substituting "space" for "atomic energy" and "space-craft" for "atomic bombs." Many passages would be more relevant today than they were four years ago. For example:

"The atomic age [read 'space age'] has moved forward at such a pace that every citizen of the world should have some comprehension, at least in comparative terms, of the extent of this development, of the utmost significance to every one of us. Clearly, if the peoples of the world are to conduct an intelligent search for peace, they must be armed with the significant facts of today's existence." (Might that include a glimpse at the Gaither Report on U.S. defense, and the Pentagon's R.M. 1760 Report on Soviet offense?)

"For me to say that the retaliation capabilities of the United States are so great that an aggressor's land would be laid waste—all this, while fact, is not a true expression of the purpose and the hope of the United States. To pause there would be to confirm the hopeless finality of a belief that two atomic colossi [read 'orbiting Big Brothers'] are doomed malevolently to eye each other indefinitely across [read 'around'] a trembling world."

If the President made such a proposal, the next move would be to induce the Assembly to vote its approval at once, instead of waiting a year as it did before, and then to appoint a subcommittee to arrange the details. In his 1953 address, the President recalled that the Assembly had resolved that the desirability of a subcommittee be studied, "consisting of representatives of the Powers principally involved, which should seek in private an acceptable solution . . ." "The United States," he declared, "is instantly prepared to meet privately with such other countries as may be 'principally involved' to seek [an acceptable solution] to the atomic armaments race [read 'race for space'] which overshadows not only the peace, but the very life of the world."

Could the President say less in this new offer? The fact is that in his State of the Union Message of January 10, 1957, Mr. Eisenhower committed the United States when he said that it was willing "to enter into an agreement to control outer space missile and satel-

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lite development." His distinction here between missiles and satellites and his reference to development rather than to control is important.

Let us suppose, then, that the Assembly moves immediately to appoint a subcommittee. Obviously, its logical choice would have to be the two countries "principally involved" in the race for space, the United States and the Soviet Union. This designation by the Assembly of a two-nation subcommittee to conduct what President Eisenhower called "private conversations" should not disturb either Mr. Dulles, who discourages public U.S.-U.S.S.R. negotiations, or U.N. members who fear a "deal" behind their backs, since the subcommittee would operate under the U.N. aegis.

This two-nation subcommittee could utilize the lessons learned in the years of negotiating the establishment of I.A.E.A. It should be able to cut down the "lead time" to a year—perhaps in time to climax the conclusion of the International Geophysical Year with another Geneva Conference, not on the peaceful use of atomic energy but on the peaceful use of space.

WOULD the United States and the Soviet Union accept nomination to the subcommittee? Both would probably be reluctant, and the United States more reluctant than the champion dragon of them all. And this chiefly because our officials seem to have forgotten the clear distinction in the State of the Union Message between missiles and satellites.

This confusion seems to have begun only four days after that Message. Addressing the Political Committee of the U.N. General Assembly on January 14, 1957, U.S. Ambassador Henry Cabot Lodge informed his colleagues that "Scientists in many nations are now proceeding with efforts to propel objects through outer space and to travel in the distant areas beyond the earth's atmospheric envelope. The scope of these experiments is variously indicated in the terms 'earth satellites,' 'intercontinental missiles,' 'long-range unmanned weapons,' and 'space platforms.' No one can now predict with any certainty what will develop from man's excursion in this new field. But it is clear that if this advance into the unknown is to be a blessing rather than a curse the efforts of all nations in this field need to be brought within the purview of a reliable armaments control system." Out of this proposal came (almost a year later, speaking of lead time) the sixth point of the recent Assembly's disarmament resolution: "A joint study of an inspection system designed to ensure that the sending of objects through outer space will be exclusively for peaceful and scientific purposes."

Both of these passages cry out for extended exegesis. What "peaceful purpose" could an intercontinental ballistics missile be devoted to—space-mail special delivery? Suffice it to note here that both passages treat all "outer-space objects" as weapons of war, to be subjected to inspection and control together with other arms. Mr. Lodge, it is true, differentiated between missiles and satellites. But subsequently both he and Mr. Dulles combined them in one term "outer-space missiles" which they used so consistently that it must be considered the official formula. Thus on July 22, 1957, Mr. Dulles talked about "outer-space missiles" as though he meant both missiles and satellites. On September 30, 1957, four days after the Soviet I.C.B.M. announcement, Mr. Lodge spoke in the U.N. of "outer-space missiles" as "the newest threat to peace" and obviously meant only missiles.

As long as our policy-planners continue to lump missiles and satellites together, it is unlikely they will agree to any program for peaceful uses of satellites. What is needed, then, is some hard and clear thinking about the nature and uses of "outer-space objects."

A BALLISTIC missile (which is our only concern) is an outer-space object which briefly traverses space on its way to a terrestrial target. An earth satellite is an outer-space object which orbits around our planet. These differ not only in the amount of time they spend in space, but in the uses to which they can be put.

A missile is a weapon only, and a terror weapon at that. This fact was emphasized by a committee of the Commission to Study the Organization of Peace in its Tenth Report, *Strengthening the United Nations,* published by Harper and Brothers in October, 1957. "Missiles," said the committee, "are simply extensions of the long-range gun—differing from it in degree and not in kind." As a member of the Commission I agreed strongly with the committee's further assertions that "therefore they fall within the scope of the present and future discussions of the U.N. Disarmament Commission, and are not essentially a problem in outer-space control."

Satellites, on the other hand, are as Janus-like as the atom. As fissionable material can be used for bombs and warheads or for power reactors, so satellites can be put to many military or peaceful uses. It is upon this distinction, admittedly as imperfect as that between the two uses of the atom, that the President could build his new proposal to the United Nations—in reality, to the Soviet Union.

But would the Russians listen? Would they not view his invitation as a rather transparent attempt to lessen their satellite lead? At first blush it would seem that we have little to use by way of inducement. Could we warn them that Sir Leslie's "spatial anarchy" will result from uncontrolled competition for outer space? Creating anarchy is a Kremlin specialty. Could we bully them into cooperation? Not from our present position of less-than-strength. Could we bribe them? Their price

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would probably be U.S. withdrawal from Europe—which would mean the dissolution of NATO.

One possibility emerges from the C.S.O.P. committee report already cited. This suggested that the United States propose an international space agency, but "only after more than one nation has launched a satellite." We believed, of course, that the U.S. would launch one first, and that this proviso would make the idea of a space agency palatable to the Russians by convincing them that we are about to launch a satellite of our own—not any sort of satellite, but one equipped with television. This could make all the difference; despite agreement "in principle" to aerial inspection, the Kremlin is highly allergic to aerial surveillance. Witness their strident protests over our so-called weather-balloons of a few years ago.

In March, 1956, long before the United States put its reconnaissance project (Pied Piper) on a highest priority basis, Dr. I.M. Leavitt, Director of Philadelphia's Fels Planetarium, predicted that there would be satellites with television transmitters by 1960. If the Pied Piper were given the same "crash" priority as our I.C.B.M.'s our reconnaissance satellites might be ready for use as a bargaining counter by the time discussion of a space agency was very far advanced. This would be a position of strength which not even parity in I.C.B.M.'s would give us. As far as that goes we might use the Pied Piper project for bargaining earlier in the negotiations if we took the tarpaulins off the project even before its completion—not, be it stressed, in another Operation Vanguard, but by direct revelation to the Russians. The day may be near when the best guarantee against aggression (calculated or miscalculated) will be mutual disclosure of all new wonder-weapons, in being and in development.

It is just possible, of course, that the Soviet Union would cooperate without such "inducement." Robert McKinney, U.S. permanent representative on the I.A.E.A., said in Buffalo on December 11 that the U.S.S.R. has shown an apparent desire "to work with the rest of the world in a spirit of cooperation" in the peaceful development of atomic power. This experience may inspire it to join in establishing a twin agency in which "the miraculous inventiveness of man" may explore and exploit for peace the macrocosm of space as it now does the microcosm of the atom. One way or another, though, the need for constructive action is urgent, and time is running out.

RARE IS THIS GIFTING

"The Lord gave him wisdom and understanding exceeding much: and largeness of heart as the sand that is by the sea-shore." (3 Kings 4:29)

As I walked in a far country
In the new clarity of dawn,
In a dream that was a strange waking
Suddenly I came upon
A stranger in whose brief greeting
Flashed some locked mystery,
As if an avalanche of stars were shaken down on him
Out of God's tree.

Plaited in the syllables of his conversation
Heard in the spirit, or not heard—
Was an experiential knowledge tasted only
In the tents of the Word;
Though in the dialectic of that sky
I am swift as a swallow,
The arrowing of his intellect toward truth
I could not follow,
Nor name the gentleness that spread
Across my wastrel lands
From his illimitable heart
Wide as the ocean sands.

Rare is this gifting and as rare
The encounter in this place.
Blinding the light I saw transfigure
His human face
When sharply hurled against the rood
His dreams thrice-crossed,
By cautery of wounds seared in the bone
He counted life well lost.

In my most towering need
I had not hoped to meet
One in whom love and wisdom
Were so complete
As to make of bleak rocks round him
A place of sapphires, where
To mine Christ in caves of darkness
Down stark shafts of prayer.

How does one traffic with a mortal
So graced among men
That in his being splendorously
Both Bernard and Aquinas live again?
Is there no protocol?
In *Sirach* the answer soars—
Run to him early in the morning,
And wear down the steps of his doors!

SISTER M. THERESE.

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The two villains of the piece are wages and corporate profits

Inflation in Britain

by MICHAEL P. FOGARTY

IN THE TEN years from 1946 to 1956, production in Britain went up, on the average, three per cent a year, but money incomes by seven and one-half per cent; the difference equals inflation. Prices went up by three-fifths. Who was guilty? We like to blame the foreigners, of course, and there is something in it. A country like Britain, depending heavily on imports, is bound to see its own prices go up when world prices are rising. But no one in Britain seriously believes that our inflation is all, or even mainly, the foreigners' fault. And it does not take much searching to see where the trouble lies.

We cannot blame the small traders, nor the lawyers and doctors. Farming was the worst depressed industry in the country in the thirties. Until 1949 it was still making up ground, but farmers have not made much extra money since then. Lower-paid white-collar workers have pushed up their salaries faster than the real national product, but executives and the like, for whom there is no separate figure, have not done so well. Rents were completely blocked in the war, and it was fair enough that they should rise afterwards. There remain, as the two villains of the piece, wages and corporate profits, and it is on these that the Government has now declared war.

Profits are being forced down by deflation. Wage increases for direct government employees are banned, and the Government has already refused to carry out a major arbitration award granting increases in the National Health Service. Government-subsidized industries such as the railroads can expect no extra subsidy if they push wages up. And for the rest of private and nationalized business the Government has served notice that any further wage increases must be earned. The banks will not, from now on, be allowed to increase the money supply to meet inflationary wage demands.

Is this, as many people in the labor movement are saying, a declaration of war on the unions? Hardly, though there have been one or two incidents that looked very like it. One such case was the refusal to carry out the National Health arbitration award. It is one thing to serve notice that future increases will be looked at pretty closely; it is another to refuse to carry out an award resulting from past negotiations, before the new policy began. But one piece of ham-handedness does not make a war. The Government has simply told management and unions that in every wage negotiation there is a third party, the general public—*Quadragesimo Anno* said this some time ago—and henceforward this party is to be properly represented. And if this notice has been given a bit abruptly, and the brakes have been slammed on hard enough to check production as well as wages and give a lot of people a shock, Mr. Macmillan and his team have their reasons.

IT IS ALL very well to say, as the common Labor comment goes, that all that is needful is for everyone to sit down quietly together and talk it over. Sweet reason would soon prevail, the argument goes, were it not for the wicked Tories. The plain fact is that it did not, even under virtuous Labor.

No man did more than the late Sir Stafford Cripps to promote reasonable discussion on wage policy, and under conditions where labor was certain of a fair deal. But inflation rolled on just the same. There was a slight difference in the rate at which earnings increased, but it was not enough to bother about.

For two years, in 1948-50, Cripps did persuade the unions to go slow on straight wage increases. But the technique of getting money out of employers comes in fifty-seven varieties, and the increases that were banned from the bargaining table soon turned up labeled "merit rating" or "payment by results." Wage rates in those two years went up slightly less than two per cent a year, but earnings increased by four and one-half per cent. And this was not a case of union leaders conspiring with management to go back on their pledged word. The push came from the bottom, as it still does. First one group of employees and then another found a way around the wage-freeze. Anomalies and irritation built up. Finally the leaders of the unions were made to understand by the rank-and-file that if they wanted to stay in the leadership business they had better unfreeze and get out in front of the rush for more money.

To halt wage inflation means, in fact, digging far deeper and putting out a far bigger effort than manage-

Mr. Fogarty, author of *Christian Democracy in Western Europe, 1820-1953* (Notre Dame), is The Commonweal's correspondent in Britain.

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ment, unions, or the Government in Britain—or for that matter in any other country known to me—have been willing to do so far. Action is needed on four levels at once: nationwide, in each industry, each plant, and, most importantly, in each family. So far, we have no concerted effort to deal with the problem in the required manner.

The pay structure in a number of industries is a chaos of anomalies in which it is impossible to think or plan clearly, and solving one grievance merely starts up another. The nationalized mining industry has tackled this situation vigorously, on lines not unlike American steel. But other trades are far behind, above all the country's key industry, engineering.

At the national level we have no agreed principles of income distribution or price policy, and until lately little serious effort to look for any. Still less have we an informed opinion reflecting and enforcing such principles at plant level, nor in the family and neighborhood, which after all is where wage pressures start.

PROBABLY the greatest single contribution to getting rid of inflation in Britain would be to convince the average family that it can get more from lower prices than from higher wages, and that it pays to save and invest. No doubt many wage-earners can keep up with inflation as long as they are working full time. But what happens when they go sick or retire? Vast efforts have gone into pushing up the level of social security benefits. But in the end, thanks to inflation, retirement pensions and sick pay for a married man are lower, as a percentage of average wages, than when Lloyd George started them fifty years ago. And if investment could be democratized—if ordinary families would take on, for a fair return, the job of supplying the nation's capital—we could solve what is in present conditions the insoluble problem of corporate profits.

Corporation managements, having their shareholders well under control, have been able since 1945 to show much more responsibility for the common good than the democratically elected leaders of trade unions. They have been plowing back far more of their income than before the war and paying out much less in dividends. Britain is desperately short of capital, and plowed-back profits are a major source of it. It would at present be disastrous, therefore, to cut this source off by more than a moderate, temporary squeeze on profits. Yet the high level of corporate profits is also a disaster.

Here is the one sort of income that has grown faster than wages. Not only does its growth add directly to inflation, it also adds to it indirectly, via wages, since high profits are a red rag to the union bull. And even plowed-back profits are a problem. No doubt they benefit the consumer even more than the shareholder. But I do not blame the unionist who looks at them and reckons that his abstinence—that wage claim he passed up—is being used to swell someone else's balance sheet.

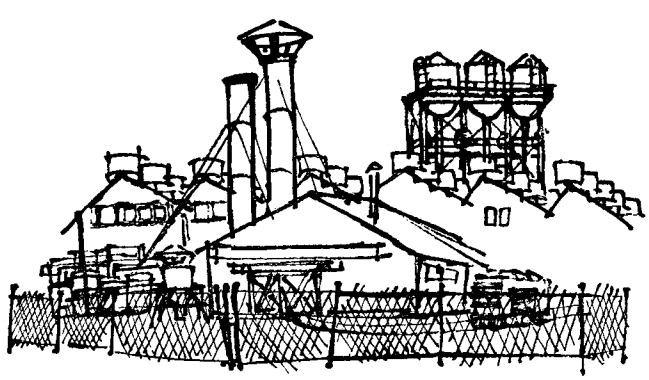
A satisfying answer to these profit problems will be possible only when ordinary families get the shareholding habit. Let them save more and invest more in industry, and there will be less need to earn large profit margins and plow them back.

TO SAY all this, however, is one thing; to do anything about it, effectively and quickly, is another. People need a bigger shaking-up than they have had at any time in the last ten years. And here is where the Government's apparently brutal and ham-handed methods may prove to pay off.

As to what will happen in the immediate future, your guess is as good as mine. At the rate we are going in Britain, the number of days lost through strikes per million workers will soon be as high as in the United States. This, as I have pointed out before in these pages, is a sign of health rather than otherwise; but of rude health, pretty rough to live with. But what will follow in two years' time, when a general election is due?

If—and I admit it is a big "if"—the Tory government sticks to its policy of refusing to finance inflation, then I predict a great and glorious Tory victory, though not perhaps of a kind that the Tories themselves will appreciate. Just conceivably, their wage and other policies (notably their rent policy) will by then have succeeded so well that their government will get re-elected. But even if the Tories do not get back, the shock they have given the country will put their Labor successors on the spot.

As befits an opposition party, Labor will no doubt have been saying its piece about the incompetence of the Tories and how much better Labor could do. Then when the great day comes and Labor's Mr. Gaitskell sits in Downing Street, he will have to get down to the problem of inflation as the Attlee team, in spite of much talk, never did in 1946-51. Tory Prime Ministers since Disraeli have a reputation for stealing their opponent's clothes. Mr. Macmillan may well achieve the still greater triumph of forcing Mr. Gaitskell to put on the trousers that he, Macmillan, will leave behind.



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Report on the Second World Congress, recently held in Rome

Growth of the Lay Apostolate

by LYDWINE VAN KERSBERGEN

THE KEY to the Second World Congress of the Lay Apostolate was *adulthood,* well expressed in these words by Bishop Manuel Larrain of Chile in his address to the delegates: "For a world growing to adulthood, we have to build an adult Christianity." It was quite a few years since I had last attended an international meeting of lay leaders in Rome, and my last experience served as a kind of touchstone to measure the tremendous growth that had taken place—growth in real international awareness, in maturity and responsibility on the part of the world's laity, in the support of the hierarchy, in the unity and cooperation among diverse peoples and groups.

A first impression—and an overwhelming one—was that Asia and Africa are truly present in the Church in the mid-twentieth century, present and making their influence felt. More than two thousand persons attended the Congress, representing ninety-six national delegations, some thirty of these delegations from Africa and twenty-four from Asia. Indonesians in graceful sarongs, kimono-clad Japanese, brilliantly-robed young Africans from Ghana, the Sudan, Uganda and Nigeria, Ethiopians all in white, Indians in saris, Congolese, Vietnamese, Filipinos, Pakistani, Koreans, Iraqui, Lebanese, together with their fellow Catholics from Europe and the Americas, thronged round the Holy Father at the opening audience, forming a vivid picture of the universal Church.

But the Asian and African delegations did much more than create a colorful international atmosphere. Alert, capable, articulate, they played their part everywhere as presiding officers, discussion leaders, rapporteurs, active participants in the discussions. One felt that everyone was eager to welcome the leaders from Africa and Asia. When the presidency of the opening session was conferred upon a young African, Mr. Joseph Amichia, president of Family Catholic Action on the Ivory Coast, a spontaneous ovation arose from the crowded hall. Again at the closing session, when the Ethiopian delegation offered their traditional Coptic cross as a memorial of the Congress, the warmth of the applause spoke of the desire of these "adult Christians" to think and work on a world scale, cooperating fully with their fellow members of the People of God everywhere on the globe. And the same sense of international awareness and responsibility was evident in the Young Christian Worker Rally held in Rome last summer. Some thirty thousand young workers, converging on Rome from many parts of the world, under the dynamic leadership of Monsignor Joseph Cardijn, pledged themselves to "recognize the brotherhood which exists between people of all races and civilizations," and to strive for a new world in which all are united in universal friendship and confidence. Y.C.W. members had contributed to a special fund to enable delegates from Asia and Africa to attend the Rally in Rome. A world vision is part of our birthright as Catholics, of course, but it is nonetheless heartening to see these concrete realizations of the Catholic ideal.

In former years, an "international" congress was not only predominantly European, but indeed predominantly Latin. The Italians and the French took the lead in all things. Today, the English-speaking world is making its presence felt. In his public address, Frank Sheed pointed out that he was the first Australian to speak before such a gathering, and that the chairman, Judge McMullan of the United States, was the first American to preside. Interestingly enough, the presence of the Asian and African groups, many of whom have English as their second language, strengthened the trend toward English as the language of international discourse. But whatever their national origins—the British Commonwealth, China, Japan, East or West Africa, the United States, India—the English-speaking peoples contributed effectively to fixing the discussion at a world-wide level.

THIRTY OR even twenty years ago the lay apostolate was in the first flush of adolescence—full of enthusiasm and untried optimism. But today, in every land, mature lay leaders have developed, men and women of wisdom and experience, fully aware of the difficulties of their task and freely accepting their responsibility for Christianizing the modern world. Twenty-nine of the thirty-seven speakers of the Con-

Dr. van Kersbergen, who has contributed to The Commonweal on several previous occasions, is head of the Grail Movement in America.

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gress were lay men and women; one could only be impressed by their stature and breadth of vision, their conviction and dedication.

Mr. Joseph Folliet, French sociologist, analyzed the needs of the modern world for an absolute in the mists of relativism; for a Christian humanism to safeguard the values of freedom, work, leisure and love; for an "economy of holy poverty in which wealth is made for man and not man made for wealth"; for unity of spirit in a world tending so rapidly toward physical unity. Then the concrete tasks awaiting the laity were ably sketched by men and women from the different regions.

Speaking for Latin America, Dr. José Lasaga, Cuban psychiatrist, made an especially incisive presentation. After outlining the major problems before the Church: the shortage of vocations, widespread religious ignorance, grave social injustice, the prevalence of illegitimacy and divorce, he pointed to signs of hope in the deeply-rooted Catholic traditions of Latin America and the growth there of vigorous lay movements. He called upon the laity to use modern scientific techniques in their apostolate, to develop international cooperation, and to foster a strong movement for social justice.

Mr. Lance Wright of England acutely observed the need for different types of apostolate in the predominantly Catholic cultures and in the modern pluralistic society where a Catholic minority must live and work side by side with men of all faiths and no faith.

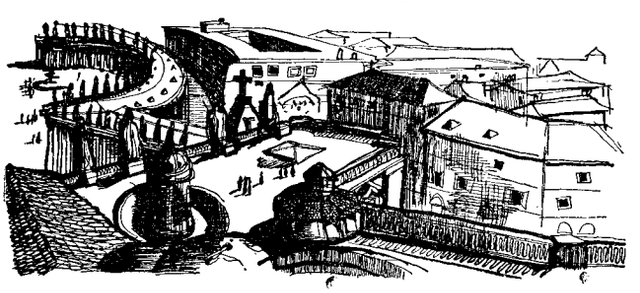
Mrs. Robert Mahoney, president of N.C.C.W. outlined the growth of the Church in the United States and stressed the task of the American laity to bring Catholic principles into community life. The Asian and African speakers, faced by the overwhelming task of their tiny Catholic minorities in the midst of swiftly changing societies, cried out for help from the intellectual and spiritual resources of the West for the training of their lay leaders. Dr. Marga Klompe, Netherlands Minister for Social Assistance, speaking for Europe, insisted upon the responsibility of European Christians to set their own house in order, by striving to integrate modern technical progress in the Christian community, and above all by facing the scandal of the disunity of Christendom and working unceasingly "to establish and sustain the ecumenical dialogue among Christians."

Most impressive was the capacity of these adult Christians to think on a world scale. They are profoundly conscious of the enormous disparity between the "haves" and the "have-nots" among the nations, and of the heavy obligation this puts upon the conscience of European and American Christians. Powerful international agencies—the U.N., W.H.O., I.L.O, etc.—have developed with astonishing speed and are playing an increasingly important role in the lives of millions of people. For the present these organizations are neutral, but there is the grave danger that they will veer either toward a fanatic secularism or even toward Communism. In the face of these trends, Christians must carry out a twofold program: on the one hand, to intensify greatly the direct Catholic effort through the missions, through lay experts, through the international Catholic organizations; on the other hand, to be present, to collaborate, to take their part in the neutral agencies, that the Christian spirit may leaven international life.

THE DEEP CONCERN of the hierarchy to foster lay leadership was evident everywhere: in the initial address of the Holy Father, in the presence of six cardinals and more than thirty bishops at the sessions, in the close contact between the bishops and their respective delegations. Pope Pius XII authoritatively outlined the scope and initiative of the lay apostolate: "The *consecratio mundi* is essentially the work of the laity, of men who are intimately a part of economic and social life, who participate in the government and in legislative assemblies . . . The laity are committed to one important task, that of giving the world of industry a Christian form and structure: this is certainly the heaviest but also the greatest task of the lay apostolate . . . May the hierarchy apply the principle of subsidiarity and entrust the layman with those tasks he can fulfill as well as or even better than the priest, and may the layman, within the limits of his function or the limits established by the common welfare of the Church, be able to act freely and exercise his responsibility."

Other members of the hierarchy, notably Cardinal Pizzardo, Cardinal Siri, Archbishop Montini and Bishop Larrain further developed the role of the laity and the requisite formation. "We shall love our country, and other people's countries . . . We shall love all classes . . . We shall love our times, our civilization, our technical progress, our art, our sport, our world. The policy of the apostolate is not to conquer but to serve, not to show self-interest but altruism." Thus Archbishop Montini insisted upon the heart of the apostolic task. "Community-minded, liturgical and Biblical, missionary and incarnate"—thus Bishop Larrain characterized the essentials in the formation of today's laymen.

In such a gathering, one glimpses the enormous



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diversity of the tribes and tongues and nations which make up the family of man. Communication, even at the simplest level, remains a serious problem. But beyond the differences of language are the deeper differences of race and nation, class and culture, education, occupation, experience, all the immense diversity of our problems and our ways of meeting them. The Westerners gained new insight into the problem of Christianization when the Africans brought up polygamy and bride-price under the heading of family problems. The Americans awoke to differences in social structure when the discussions on family life were divided according to working class, middle class, and upper class. The sessions on mass media ranged all the way from the problems of the small news sheet in non-industrialized Ireland or the Philippines to the syndicated columns and T.V. programs of the Christophers.

Yet out of the differences there emerged three basic principles of approach which Vittorino Veronese, secretary of the Permanent Committee and chief organizer of the Congress, summed up in his closing talk: the primacy of the spiritual; a positive and conquering concept of Catholicism which breaks away from a "siege" mentality; the will to serve the Church, confident that she has in herself a constructive and liberating power that has no need of compromise.

Immense diversity and profound unity—that is the perpetual miracle which grace achieves, making of all tribes and tongues and nations the one people of God. In the unity of worship, above all, the differences melted away and real communication at the deepest level was achieved. With one mind and heart and voice we chanted the Credo together beside the tomb of St. Peter, prayed for the Church of Silence at Midnight Mass at St. Mary Major, sang a triumphant Gloria at St. John Lateran, assisted at Mass in the Catacombs and in the crypt of St. Peter's.

In Rome more than anywhere else in the world, the continuity of the Christian tradition is visible and tangible. One stands upon ground hallowed by martyrs and saints—where Christians of the second century worshipped in secret, and those of the fourth century built magnificent basilicas; where ninth century Christians fashioned great mosaics, and twelfth century Popes rebuilt and those of the eighteenth century restored. In the physical order, each generation has made its contribution, somehow incorporating the old in the new. In the spiritual order, too, we build upon the faith and the vision of our forebears. Rooted in the faith, guided by the successors of Peter, meeting the problems of the world of industry and technology, of nationalism and Communism, in the same spirit, with the selfsame love which inspired the martyrs of the Colosseum and the Catacombs, the "adult Christians" of the twentieth century go forward.

THE SCREEN

MAGNIFICENT, MAGNANIMOUS MAGNANI

THAT ANNA MAGNANI was worthy of the Oscar she won a few years ago there is no doubt. But that she won it is more surprising. Hollywood has a way of grabbing off foreign talent and then wasting it. And an actress of some depth like Miss Magnani, who specializes in soul-searching (although she plays tragedy and comedy equally well), isn't likely to fit into just any movie. Admirers of this volatile Italian actress have cause for rejoicing, therefore, at the appearance of two new Magnani vehicles.

Vehicles are usually what Anna Magnani stars in. Hal Wallis' production of "Wild Is The Wind" was designed for Magnani, who runs the gamut in it; and Director George Cukor and the script, written by Arnold Schulman from a story by Vittorio Nino Novarese, provide her every opportunity. As the not-so-young bride of a wealthy Nevada sheep rancher who went to Italy to marry his deceased wife's sister, Magnani carries on with gusto. She approaches America and her new home on the range with apprehension; she laughs with glee at its joys; she expresses her anger at the shooting of wild horses; she is tender with her stepdaughter (Dolores Hart); she mocks her sister-in-law (Lili Valenty); she appreciates the kindness of her brother-in-law (Joseph Calleia); but most of all she sheds bitter tears when she realizes her thoughtless and unloving husband is accepting her only as a poor substitute for his lovely former wife, whom he remembers with guilt.

In the role of the blunt, extrovert husband Anthony Quinn is as zestful as Anna, especially when he's arranging other people's lives. He's such a stupid oaf, however, and so busy making over his new wife into the exalted image of the former one, that he neglects to love her. It is the husband's adopted son (virile Anthony Franciosa) who makes up for this neglect. When the young man realizes he is falling in love with Anna, he tries to run away, but the obtuse papa, in the film's most touching scene, won't let him. Comes the inevitable scene in the barn, and the inevitable discovery by Quinn, who rages when Anna passionately admits her love for Franciosa.

The main trouble with "Wild Is The Wind" is that Sidney Howard did it better in "They Knew What They Wanted," and the movie takes much too long to tell its simple and obvious story. It has some beautifully-photographed bucolic scenes and plenty of stark realism on the farm, all of which is meant to tie in with the plot. Magnani fans, not minding that the pretentious film moves too slowly, will probably enjoy every moment that shows the star in action—action

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that is never dull, needless to say, whether she be laughing, crying or sassing the silly husband who calls her a slob.

MAGNANI portrays a nun in "The Awakening," an import from Italy. Wearing a habit by no means cramps her style, and once again she laughs and cries, expresses indignation and tender emotion with great zest. As Sister Letizia, she returns to Rome after twenty years of missionary work in Africa, and instead of settling down to a much-deserved rest she is sent to close an old and very poor convent on an island near Naples. Once started on her sad and unpleasant task, she becomes attached to a wild but appealing little boy whose father is dead and whose lovesick mother (Eleonora Rossi Drago) is about to go to America with a man (Antonio Cifariello) who will have nothing to do with the child.

All this is meat for Magnani. She's efficient with the nuns, rails at the neglectful mother, spoils the boy with love, realizes the truth: that she is keeping the convent open and managing it so well only because of her love for the youngster, who still needs and wants his real mother. Director Mario Camerini, who wrote the script with Cesare Zavattini, has rightfully handled this movie as a vehicle for Magnani, and while the story is slight, the whole piece is well done. One might think that Sister Letizia is rather old to get trapped by mother-love; but Magnani plays the role so well that she holds her audience at all times. "The Awakening" is a nicely-made sentimental exercise with a finale to melt even the hardest heart.

PHILIP T. HARTUNG.

THE STAGE

CONSPECTUS

THE COUNTRY WIFE": Wycherly's raw surfaces, intelligible only within a limited context of sensibility, are pushed here to a point at once boring and grotesque. Miss Julie Harris plays the title role with wild irruption, no taste and small pleasure.

"The Dark at the Top of the Stairs": Mr. William Inge offers his familiar images, less pungent with each dilution. The production, by Mr. Elia Kazan, is full of realistic markings and witty authority, but is allowed no scope to move beyond that.

"Time Remembered": Anouilh's wry comment on romanticism, invested with a stylish assumption and creamy elegance. Miss Helen Hayes performs with her usual good housekeeping, which is here the unhappy cause of a serious lapse in tone.

"Nude With Violin"; Mr. Noel Coward moves, imperturbably and with fishy prescience, through the haphazard course of a trivial joke about modern art.

"Look Homeward Angel": Mrs. Ketti Frings' dramatization is remarkable for its fluency and affecting, suggestive power. In quality of writing and earnest intensity of acting, this production wilfully achieves a certain excellence of American realism, which is not yet the last word in splendor or in truth.

"Compulsion": The psychopathology of the Loeb-Leopold case, rehearsed with hacking factuality, and animated only by Mr. Roddy McDowell's nervous, schizoid brilliance.

"The Rope Dancers": A brooding, viscous account of Irish obsessions, charged with a relentless high seriousness, but curiously inauthentic.

RICHARD HAYES.

COMMUNICATIONS

"THE ROAD TO SERFDOM"

Irvington-on-Hudson, N. Y.

TO THE EDITORS: Mr. Molnar in the opening sentence of his review of Russell Kirk's two books [Dec. 6], allows himself to be "counted among conservatives." Later in the review he offers, in controversion of one of Mr. Kirk's theses, what purports to be a quotation from Professor Hayek's *Road to Serfdom*. Mr. Kirk argues that economic freedom is an integral part of the general theory of liberty. Mr. Molnar, after quoting Mr. Kirk on this point, writes, "Let us hope that freedom has other supports as well. Because, as another, though not self-avowed, conservative, Professor Hayek, points out, 'the policies of . . . organized capital and organized labor work in the same direction, that is a monopolistic organization of industry; the private entrepreneurs seek government protection' and become, in fact if not in name, civil servants. (*The Road to Serfdom*, p. 194.)" An examination of this reference reveals that Mr. Molnar, in his emendation of Hayek's text is not a conservative at all, he is a radical progressive.

Hayek's text in the original is as follows:

"Apart from the intellectual influences which we have illustrated by two instances, the impetus of the movement toward totalitarianism comes mainly from the two great vested interests: organized capital and organized labor. Probably the greatest menace of all is the fact that the policies of these two most powerful groups point in the same direction.

"They do this through their common, and often concerted support of the monopolistic organization of

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industry; and it is this tendency which is the great immediate danger."

The source of the last clause attributed to Hayek, "the private entrepreneurs seek government protection," is not immediately apparent. If Hayek said it, he didn't say it on page 194.

It is significant to note further that in the Hayek chapter to which Mr. Molnar refers, Hayek is not dealing with the American situation about which Kirk writes. He is speaking of developments in Great Britain in the two decades previous to the appearance of his book in 1944. After noting totalitarian symptoms in the thought of E. H. Carr and C. H. Waddington, he goes on to examine other forces in British life which tend toward totalitarianism. Part of the blame, he suggests, rests with organized labor and part with vested business and industrial interests which want "a sort of corporative society in which the organized industries would appear as semi-independent and self-governing 'estates'" (page 195). This trend is being advanced by men who may think of themselves—and may be thought of—as "capitalists" but it is obvious that this is an anti-capitalist tendency, i.e., one which moves away from any reliance on the market as a means of making economic decisions toward a politico-economic combine which has the power to annul the voluntary choices of men and women as these find expression in market decisions.

In general, apart from the offending paragraph, Mr. Molnar has written an excellent review and his offense in this paragraph stems from his precious conviction, widely shared today, that we can curb economic freedom and still retain our other freedoms intact. Actually, economic means are not only one means among many; they are the means to all our ends, spiritual ends as well as material. If Mr. Molnar wishes to dispute this point, surely he could do better than belabor Kirk with a misquotation misapplied.

EDMUND A. OPITZ.

REPLY

New York, N. Y.

TO THE EDITORS: It is one thing to diagnose an ill, another to approve of it. It appears that Mr. Opitz, in his militant conservatism, does not care to distinguish between the two. If I understand him correctly, he demotes me to the rank of a "radical progressive" because I am not so sure as he is that today's businessman is a champion of freedom.

I can only wonder what fate Mr. Opitz reserves to his enemies if he disposes so easily of a friend. A friend, I say, because although I would not join him in considering economic means the means "to all our ends, spiritual ends as well as material," I am with him in opposing collectivist solutions to our problems, economic or other. The point of debate, therefore, is not the merits of freemarket versus controlled economy; on this issue we may both agree with the *principles* recalled in Mr. Kirk's books. The point is whether many private entrepreneurs have not gone over to the "other side" in *practice,* judging that some degree of government intervention and protection may be profitably extended to them. I quoted Professor Hayek with a clear notion as to where he stands in this matter, and have checked personally with him the meaning of the paragraph quoted, after receiving Mr. Opitz' letter; he agrees that the anti-capitalist tendency that Mr. Opitz mentions definitely exists in a large segment of the "capitalist" world, in the United States no less than in England. Of course we are free to call the partisans of this trend anti-capitalists, pseudo-capitalists, managers, etc., but this would help us precious little; the fact is that they seem to accommodate themselves quite easily with the Keynesian concepts, even if they profess a great admiration for Professor Hayek's books—as Lord Keynes himself did.

One does not have to be a Hegelian to recognize certain trends in our present world, trends that we may and should condemn, but that we can best fight if we appraise correctly how strong and widespread they are. Professor Hayek told me that he believes in the possibility of resisting the trend, and I am sure Mr. Opitz does too. The fact remains, however, that the type of the adventurous trader who is present in Mr. Opitz' wishful thinking is an extinct species. He has been replaced by the timid businessman whose Mecca is not Manchester but Madison Avenue, and who believes in organization, market research and the P.R. man.

Whose fault is this? Is it merely the fault of the radical progressives and of a socialist conspiracy? Again according to Professor Hayek, part of the blame at least rests with the capitalists themselves. In "their propensity [toward monopoly] . . . they have succeeded in enlisting the support of an ever increasing number of other groups and, with their help, in obtaining the support of the state . . . [The monopolists] have gained this support . . . frequently, by persuading [these groups] that the formation of monopolies was in the public interest." (*The Road to Serfdom,* pp. 195-6.)

Now in the light of these economic and social transformations I expressed the hope, in my review of Mr. Kirk's books, that, besides businessmen, freedom might have other supports as well. This does not mean that I consider socialism inevitable, let alone desirable. But Mr. Opitz would need all his persuasive power to convince me that the days of the welfare state are numbered. To be quite frank, it seems to me that such factors like automation, labor's increased demand for security, and the struggle for economic influence over the "underdeveloped areas" of the world point to more, instead of less, government regulation of economy and

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of life in general. "We shall arrive debased at the gates of the machine paradise," Bernanos said. To me *this* is the burning problem of freedom, not who will lead us there. THOMAS MOLNAR.

"NUCLEAR WAR AND THE THEOLOGIANS"

Chicago, Ill.

TO THE EDITORS: Bravo for the Cogley column of December 13! The directness with which he cuts to the core of the unrealistic circumlocutions marking most theological discussions of atomic warfare and the clear logic which brings him to the conclusion that traditional (and *immutable,* remember) moral principles "practically, if not theoretically, result in pacifism" furnish evidence that Commonweal is still daring enough to poke around in controversial issues that many other Catholic periodicals prefer to ignore on grounds of false prudence. It is unfortunate, however, that after coming this far Cogley breaks into a clumsy retreat and comes dangerously close to an implied acceptance of Hitler's theology of the "total war" of "people versus people" in which the distinction between "innocent" and "combatant" is conveniently eliminated.

I hope Cogley will think this issue through again; for he may come to the conclusion that pacifism is practically and theoretically the inescapable answer for the Christian. Granted, this will not solve our world problems; but it might open the way to a Christian solution by putting all the intellectual energy we are now spending on the futile attempt somehow to fit modern war into the context of real Christianity. If we admit once and for all that modern war is irreconcilable with Christian morality, Christians must actively search for some effective alternative to modern war. (Actually, this misstates the issue: if the "just" modern war is a contradiction in terms, modern war itself can no longer be considered an "alternative.") But as long as we waste time and effort that should be devoted to this search in playing around with sterile terminology and hypothetical but totally unrealistic applications, such alternatives will not be found. It is entirely possible that we may suddenly go "boom" in the midst of our arguments about how many angels can dance on the atomic warhead of an I.C.B.M.

Cogley reaches a conclusion and then shies away from its full implications. In a sense this is exactly what happened in Germany during World War II. There the German Catholic did not have to reject all modern war as unjust; it was enough for him to judge that Hitler's wars of aggression were unjust—and evidence is clear that a great number did reach this conclusion. But what did they do about it? Like Cogley, they closed their eyes to the inescapable obligation to refuse to serve in an unjust war. Instead German Catholics—Bishops, theologians, ordinary priests and laymen alike!—gave full, direct, and open support to the war effort. The handful of Catholics who did refuse to serve were accused of failing in their "Christian duty to defend Folk and Fatherland"; one priest, later beheaded for his refusal to take the military oath of allegiance to Hitler, was actually denied access to the Eucharist for a time in prison because he was failing in his "duty"! If these are shocking statements, be assured that I have the documentation to back them up—together with many other equally scandalous facts gathered in a year of intensive research into this question.

The answer, Mr. Cogley, is as clear as it is unpleasant to visualize. If we cannot come up with an effective substitute for the unjust war we are not permitted to fight, we are faced with the grim prospect of a new age of martyrdom and retreat to the catacombs. After all, the Christian truth does not depend upon the continued existence of Western Civilization—though, heaven knows, a Communist victory that could arise from the Christian West's inability to meet hydrogen atrocity with hydrogen atrocity would put Christians to a test so severe that it defies imagination. But is this not the gamble we take by accepting Christ in the first place? Is it not always true that the forces of evil have the "advantage" of an unrestricted choice of weapons, whereas the children of light are always bound by moral considerations and restrictions? Let us face these facts honestly and with determination, so that we may be prepared to meet even this terrible challenge. Only in this way can we be sure that we will never find ourselves in the position so many of our German brethren did of wreaking death and destruction on others in the Mystical Body of Christ—in a war they recognized to be unjust.

GORDON C. ZAHN.

For more on this subject, see Mr. Cogley's column on page 387. THE EDITORS.

AN APPEAL

In an effort to set up a separate, native Province of their Order in India, a group of Franciscan Capuchins has established a House of Theology in Kotagiri, South India, 6,350 feet above sea level. The community there now numbers fifty-five, two-thirds of them indigenous. Water is a tremendous problem for this friary during the long dry season. The three wells dug since 1949 have proved inadequate. Now a good source of water has been found, but $750 is needed to complete the digging of the well. Contributions may be sent directly to Father Bernardine, O.F.M. Cap., The Friary, Kotagiri P.O., Nilgiris, 8, India (airmail: 25¢).

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MORALS AND FOREIGN POLICY

A FEW WEEKS AGO I said that America has been caught in a moral trap. Because of nuclear weapons and the threat of total war we are no longer free to act according to our old ideas of nobility; we have to sit back helplessly, as we did when Soviet tanks moved across Hungary.

Ernest Lefevre, author of a brilliant new study of *Ethics and United States Foreign Policy* (Meridian Books, $1.25), accents the irony of our moral dilemmas. He cites the events of November 2, 1956. "On that day our government joined with its archenemy, the Soviet Union, and Egypt, her willing tool in the Middle East, in condemning our two closest and staunchest allies, Great Britain and France. This act, which helped to destroy the political position of Britain and France in the Mediterranean world, was done in the name of morality. Herein lies its irony."

Mr. Lefevre is deeply influenced by Reinhold Niebuhr. Both men understand by political irony "a situation of incongruity in which the best efforts of men are mocked, seemingly by chance or accident." But, says Dr. Niebuhr, we would find it is not just chance if we probed deeply enough. In these ironic situations we will find that when virtue becomes vice it is often because there is some hidden defect in the virtue; when strength becomes weakness it is because the mighty man or nation succumbs to vanity; when security is transformed into insecurity it is because too much reliance has been placed on security; when wisdom becomes folly it is because the "wise" do not know the limits of their wisdom.

In tragedy the fatal flaw is conscious—Hamlet knew what he was doing; in irony of the kind Mr. Lefevre has in mind the weakness derives from hidden defects, not conscious resolution.

Both Niebuhr and Lefevre are disturbed by the apparent confusion shared by religious leaders and statesmen as to how ethics are related to foreign policy.

We have certainly suffered no lack of resounding moral pronunciamentos on the subject. They fill the pages of religious magazines and church bulletins and are often thundered from the pulpit. But such statements are easy to deliver and even easier to approve. If you tell me, for instance, that we would have no wars if all men were men of good will, what can I do but put you at the head of the class? And I can hardly disagree with the idea that if we all do penance we may win an undeserved Divine favor. Statements like these are unexceptionable. Certainly I will be a better man and really do something for world peace if I act on them. But until that improbable day when all men are good men and most men do penance, they are not very helpful in determining what moral principles foreign policy should be based on.

That policy has to be rooted in the fact that many men are *not* men of good will and that some who could not conceivably be so described actually control the political choices good men must make.

Kenneth W. Thompson has written well on this subject. In a recent address he held out for the paradoxical belief that there are certain points where expediency and morality meet.

Foreign policy has to come to terms with power. A morality that sidesteps this unhappy fact of political life would be wholly inadequate and could wreak terrible consequences. A few years ago many Americans approached foreign policy with a crusade mentality. If there were great evils in the world, they wanted to do something about them, even though the something might call down even greater evils. But Dr. Thompson points out that there is a growing awareness that things are not as simple as that. Political morality, not morality in the abstract, is what we are seeking, and political morality involves a recognition of power.

He writes: "We have begun to resurrect from the rubble of false philosophies which did not stand the test of time the great perennial truths about politics and morality of which Western civilization is the record. We have learned in the aftermath of two world wars and through the agony of waging the Cold War for peace that we cannot escape the temptations and liabilities of power politics by a simple act of will. We now perceive that we must live in a brutal world and still remain civilized. We must live in an immoral world and make the best of it."

Making the best of it means avoiding both the crusader's dangerous zeal and the cynicism that would accept evil with indifference and abandon helpless people to their fate. We are ready to recognize that the crusade overtones of all that "liberation" talk during the 1952 campaign is a "moral" luxury we cannot permit ourselves. It smacks of hypocrisy. We don't mean it, and probably never did, and it would be disastrous if we did. But to go to the other extreme and divest ourselves of moral responsibility would be callous and would result in equal disaster.

We are left then with the agony of using power responsibly —a power controlled by practical prudence, worldly wisdom and the principles of political morality. The combination of these factors produces an ambiguity which satisfies neither the Machiavellian nor the perfectionist. But as long as power remains the constant factor in world politics we have no other choice.

JOHN COGLEY.

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Sociologist, Poet and Critic

THE ASTONISHED MUSE. By Reuel Denney. University of Chicago Press. $4.50.

By THOMAS F. CURLEY

I DON'T KNOW who is more astonished, the muse, as Mr. Denney says, or me. But more or less doesn't matter. Thanks to the author I can join the thousands at the Muse's side and perhaps worm my way back into her good graces.

Mr. Denney is a poet, but *The Astonished Muse*—the book, I mean—is not one or many of his poems. It is about the popular arts and the way critics talk about the popular arts. Mr. Denney, you see, is also a professor of social science and a co-author of *The Lonely Crowd*. Now there may be a handful of people, omnivorous readers like myself, who have read Denney's poems *and* his sociology. Not many, though. He tells us himself that three out of every four books sold in this country are bought by ten per cent (seventeen million) of the United States population, with almost half of that ten per cent (say eight million) concentrated in New York, Connecticut and Massachusetts. In any case, if you like poetry you ought to read his book for the sake of astonishment; and if you dislike sociology, you also ought to read it because you might get to like the science.

Did he say the astonished muse? Shocked, too, at times. For Mr. Denney, thanks to his Uncle John, has a way with words some of the time; some of the other times, though, words have a way with him—the wrong words and the wrong way. For instance, he says: "What is the cultural base of a public opinion whose vicarious identification with urban architecture is based in part on a democratization of the sense of glory but which refers to itself as honoring the architecture because it is 'technically advanced'?"

But Mr. Denney does not always get tangled up in democratizations, etc. He writes well much of the time. Among other things, he knocks the stuffing out of the myth of milk as builder of brawn and bones. Then there's a sweet paragraph on the sad state of American parents who don't know a thing about language, their own or the English, and who ruin their children's nerves, worrying about whether the little barbarians will learn to read. These anxious parents think learning to read is harder than learning to talk. Denney goes on: "So, in a social sense, it is; but largely because children are surrounded by people who hate words, and especially printed words, that mean something." It is not all that good, but much of it is.

Now if there are any good gray sociologists who think I'm skipping out on the appropriate high seriousness that the study of society in general, of the popular arts in particular and of the critical language (and it is a disgrace) employed in the study thereof requires—they're right, but it is all Mr. Denney's fault.

You see, Mr. Denney, being a poet, is all for frivolity and mayhem. In art, in life and, I presume, in sociology. He likes the hot rodders, calls them a "salon of the refused." He's all for an easygoing Renaissance way with art. When you get tired of a picture, paint over it; talk back to the actors; boo the playwright; eat popcorn in the movies; and if you don't like a T.V. program throw a brick at the screen. The sponsors will be grateful for such a positive response.

What he is dead against all the way through is realism or literalism, the way critics criticize comic strips as if they meant what they said. No sense of form in our critics, he says. Children have it, he says, but nobody trusts the kids' judgment. Successive chapters are entitled "The Seeming Real" and "Real and More Real." What's thought to be real is really usually just conventional and the words we use to describe the so-called real are even less real than that. Denney goes on to introduce some lively new terms which are self-explanatory: *Plastic Machines, Reactors of the Imagination* and *Suppliant Skyscrapers.*

Denney is just about the freest-thinking sociologist I've ever come across. He's nimble, he's intelligent. The only thing is you'd be mistaken or rash to take him too seriously. He practically warns you not to, and I for one can testify that you'll only end up with a headache if you do. Unless, of course, you know as much as he does.

I started off by taking *The Astonished Muse* as a tome, and I collected a stack of other tomes just to have something to quote and throw back at him. Then I read his introductory chapter again, the one about his uncle, John Powers. He was a fireman in New York. "The Vanderbilts are out of yachts," he used to say, having read as much in the New York *American,* which must have astonished a bakers dozen of muses. Anyway, Mr. Powers persuaded me to take all this with a shot or two of salt in my beer.

Clear, Colorful, Dated Study

THE LIFE AND TEACHING OF JESUS CHRIST OUR LORD. By Jules Lebreton, S.J. Translated from the French. Macmillan. $7.

By IGNATIUS HUNT

THE LATE Jules Lebreton, S.J., was one of the great masters of positive theology in modern times. His thirty-eight-year teaching career at the *Institut Catholique* of Paris was marked by laborious research, good pedagogy, and the authorship of many books and articles. In 1930 Lebreton completed his *Life and Teaching of Jesus Christ,* which was soon translated into English. Macmillan has now reprinted the two-volume work

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in one large volume without making any changes or additions.

Lebreton's study is a real contribution. It is thorough, clear, not out of reach of the layman, scholarly, and especially excels in presenting the colorful background of Christ's life. The description of Galilee and the Galileans is about the best that we have seen. Lebreton' *Life of Christ* has come to be regarded as a a classic, standing alongside the best writings of its kind. It contains a mine of information on the Incarnate Word, and offers a first-rate initiation into the greatest of all lives.

There is, in spite of what we have said, an extremely disappointing feature about this reprint of Lebreton's *Life of Christ*. Our understanding of Scripture has advanced at an incredibly rapid pace in modern times. Never before has the Sacred Page received such scientific and penetrating attention. Consequently, since the composition of this work, twenty-seven years ago, a tremendous amount of research has been made, some of which has in the meantime become almost definitive. Thus we are forced to call Lebreton's *Life of Christ* "dated" on not a few points. This is not the fault of the author, for the reprint was made after his death, but it is the fault of the publisher. It seems unfair to reprint this volume without making it clear to the prospective buyer that it is precisely a reprint, and one that has not been in any way revised. If the suspicions of this reviewer are correct, the publishers made an effort to conceal this fact. Everything is aimed at making the book look like an up-to-date 1957 product, and only the tiny insert bearing the 1935 Imprimatur *in Roman numerals* would serve as a clue to the unwary buyer.

The many Scripture citations are made from the now archaic Douay version; the old term "Jehovah" is used throughout, even though this rendering of the divine name has been shown time and again to be inaccurate (Yahweh is practically normative today). We find nothing of the important research that has been made in recent years, for example, on the Divorce Clause of Matthew 5:32, on the Eschatological Discourse, on the relationship of Qumrân thought to Christian theology, etc. Much, too, since the time of Lebreton, has been learned about the literary methods of the Orientals—something that has much to do with our approach to countless Gospel problems.

In short, this book, though having great merits, is seriously marred by its now antiquated approach to many Gospel questions. While the reviewer would like to recommend this *Life of Christ* without reserve, he cannot. It is a classic, but a classic that is dated and to be read along with something like the recent *Popular Explanation of the Four Gospels,* by Bruce Vawter, C.M.

In saying this, the present writer does not wish to deter Catholics from reading Lebreton: most of what he has is good. But it is a shame that the book was not placed in the hands of a competent scholar who could make of it a classic for *our* times.

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Brilliant Showcase

A GILSON READER. Edited, with an introduction and notes, by Anton C. Pegis. Hanover House. $3.50.

By PHILIP SCHARPER

NO AUTHENTIC philosopher would mind Pascal's jibe: "To scoff at the philosophers—that is to be the true philosopher," because Pascal was, among other things, an authentic philosopher. Similarly, historians of philosophy have come to look with a kind of benevolent pride upon Etienne Gilson, whose major efforts have had the effect of scoffing at historians of philosophy, who had often systematically neglected precisely those centuries of Western thought which M. Gilson has done so much to restore to our contemporary consciousness. It is with Gilson the historian of philosophy that Anton Pegis is most concerned in this anthology, but he is also concerned with Gilson the philosophical historian, who has fought vigorous battles for the concept of a Christian philosophy, and has shown that Thomism has more than antiquarian interest for modern man.

It is possible to apply Carlyle's remark about biographies to anthologies and observe that few people deserve a selection from their writings, and even fewer meet the anthologist they deserve. M. Gilson deserves an anthology, and he is fortunate to have had Anton Pegis as his anthologist.

Himself a philosopher of stature, as well as a former pupil of Gilson, Mr. Pegis has chosen twenty-one selections from the many books and countless articles of his former mentor; he has chosen well. The volume gives an accurate reflection of M. Gilson's achievement as a scholar for those with little or no knowledge of his work; it represents a convenience for those who know him better because it gathers into one place articles which were originally scattered through some six books of his own and five to which he was a contributor; to those well acquainted with Gilson, the volume offers five selections (almost one fourth of the volume) which have not previously appeared in English, including two which never appeared in print before. One of these is the immensely significant "What is Christian Philosophy?" the best statement to date of M. Gilson's views on this hotly controverted subject.

As a result of such careful selection Mr. Pegis' volume is exactly what it should be: a showcase of Gilsonia. The pieces reflect his great erudition, his responsibility, his deep commitment and his *ordonnance*—that logical shaping of the material which the French exhibit in almost everything except their politics. The reader welcomes but is not surprised by these qualities, for they have long been associated with the name of Etienne Gilson.

The reader may, however, be surprised at other qualities, less observable in his major works, which emerge quite clearly in some of the lesser known pieces which Mr. Pegis has gathered. There is, first, a strain of gentle humor, as when M. Gilson demonstrates that St. Thomas believed that ethics and metaphysics should not be taught to college students because they are too young really to grasp them. It is a schoolmaster's humor, i.e., understated, civilized, calculated to make the brightest students look up appreciatively while the rest solemnly copy the joke in their notebooks.

Mr. Pegis has also emphasized Gilson's views on education by making available three articles hitherto hard to come by. M. Gilson's views on the dangers to state-supported education in a democracy are particularly penetrating. They are clear and clean; they are briefly stated; they should be written, for example, on the foreheads of those legislators and educators who recently permitted a football coach to be offered a salary of sixty thousand dollars a year at a state university. The inscription would hardly benefit these gentlemen but might enlighten those with whom they came in contact.

Lastly, there is a revelation of the "private Gilson" in the concluding essay, "Where is Christendom?" which first appeared in *Témoignage*. Here M. Gilson speaks, simply, warmly, of his existential encounters with Christendom—in specific churches and chapels, in the sight of a Christian giving the kiss of peace to a political prisoner on a Moscow street in 1922, and in segregated Virginia.

By that process whereby the personal event becomes symbolic, Thales stands, in the popular mind, as the prototype of all philosophers: he fell into a well while gazing at the stars. By that same process, M. Gilson's kneeling beside a Negro at a Communion rail in Charlottesville in 1926 might serve as symbol of the Christian philosopher. M. Gilson could not have Negroes as students at the University of Virginia; he could not sit beside them on a street car in Charlottesville; but he could meet them as their equal in Christendom, which is to be found, says M. Gilson, wherever "my neighbor is Christ, wherever the love of God breaks the barriers of race and class." It is entirely fitting that this excellent selection from the writings of a great Christian philosopher should end with his reflections as a citizen of Christendom.

RUSSELL KIRK
Author of *The Conservative Mind*
is now editing *MODERN AGE:*
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Happy and Right

COME HITHER: A COLLECTION OF RHYMES AND POEMS FOR THE YOUNG OF ALL AGES. By Walter de la Mare. Third edition. Knopf. $7.50.

By ANTHONY J. DE FILIPPS

THE DUCHESS in *The Awkward Age* says, "We like to know the cheerful happy, *right* things," thereby, albeit unconsciously, formulating the standard for innumerable holiday book lists.

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And of all the books which will be on this year's lists, certainly the cheerfullest, happiest, and *rightest* will be *Come Hither*. As a matter of fact, the only thing which may not be of the description is the price, but even that, when measured against the expense of theater tickets, will be seen to be, if not cheerful and happy, then quite *right*.

When Walter de la Mare died last year, he was eighty-three years old; he had just completed his last volume of poems, which he called *O Lovely England;* he had seen, since his birth, incredible revolutions in letters and politics: Freud, Eliot, Pound, Joyce, Kafka, Rilke, Picasso, had done their work; there had been born a whole new world of machines and neuroses. And yet there is no indication from anything in this book that he was even *aware* of these things. This is not meant as a censure. It is simply a fact that must be stated in any consideration of him or his work.

De la Mare has given us here a most personal book. So personal is it that the reviewer is constantly finding himself studying the man rather than the work. "What kind of man could have produced a book like this?" occurred to me time and again. Out of his time, in a tradition long since presumed dead, de la Mare still remains a man of taste, intelligence, and worthy of respect. He is never ridiculous, as one might suppose him to be. He never assumes the querulous tone of the outmoded literary man. He is never a bore.

Maurice Baring, whose *Have You Anything to Declare?* most closely approximates *Come Hither,* wrote that Shelley was a poet we loved in youth, fell away from in middle-age, and returned to in the later years. This applies to de la Mare as well. The reason for this is given by Baring himself when, apropos of his exclusion of Donne, he writes, "It is a poetry that awaits the mind as the body grows older and when we have ourselves learned the experience of life with which it is concerned. Not that the simplest poetry will then lose anything of its grace and truth and beauty—for rather it shines the more clearly, since age requires it the more." These words are all the apology this simple, lovely book has need of.

But the special qualities of *Come Hither* are beyond description, just as wit, conversation and humor are. The only thing I can call to mind is in the letter de la Mare quotes as written by a little girl named Marjorie Fleming in 1811. To a letter from school, describing the daily activities, she adds a P.S. which reads, "A pack of cards would be exceptible." It seems to me that in the good humor of this, in the warmth and the pathos of it, lies the secret of the man who would find the line and remark it in his commonplace book. It is this same man who could write, "The lovely in life is the familiar/and only the lovelier for continuing strange."

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